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ge.—Land of the Living.—Failure of Modern Science.—Editorial Pages.—Agnostic's View of Koresh.

# THE FLAMING SWORD

December 7, 1900.

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PART IX.

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In Editorial Perspective, Editorial Discus-  
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Prof. U. G. Morrow.

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## A GLANCE AT KORESHANITY.

**K**ORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**COSMOGONY.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**ALCHEMY.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**THEOLOGY.**—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**MESSIANIC LAW.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**REINCARNATION** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**THE SPIRITUAL WORLD.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

**HUMAN DESTINY.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**IMMORTALITY IN THE FLESH.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**CELIBACY.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

**PSYCHOLOGY.**—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**THE BIBLE.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**COMMUNISM.**—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**KORESHAN SOCIALISM.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**CHURCH AND STATE.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## The Book of Revelation.

### Part IX.

The Symbolism of Prophecy; Resurrection of the Primitive Church at End of the Age; the First and the Last; the Keys of Death and Hades.

*And when I saw him, I fell at his feet as dead; but he placed his right hand on me, saying, Fear not; I am the first and the last. Rev. i:17. (From the Original Greek).*

LET IT BE REMEMBERED that in all of the Revelator's portrayal, through the language of symbolism, he is following out the lines indicated in his opening statements, that he is revealing things which are to come to pass. He speaks in the past tense, but showing things to come. We have already shown that John was the receptacle of the Word in his (the Lord's) supreme degree; and that as he was made this receptacle, in his declension (fall) he would pass, by transmigration of soul, from the head to the feet of the dispensation; for John, as the representative of the church as to its love and wisdom, must pass through all the stages and degrees of declension through which the church was destined to descend in the progress of its regeneration. He would therefore fall at the feet, for his life in its passage through the dispensation, like the church, would culminate in the foot of the age. This fact is essentially and materially involved in the principle of the resurrection itself. The law of the resurrection must include the fact that those who received the Holy Spirit at the initiation of the Christian or Piscatorial era, shall stand in the flesh at the culmination, as the resurrected fruit of the Lord's planting. He did not merely fall at his feet, but "at his feet as dead."

Every person of the primitive church, including the twelve apostles, will be resurrected at the end of the age. Were this doctrine not true, then no doctrine of the gospel of the Lord could possess any weight; for if there be no resurrection of the dead, then our preaching and our hope are vain, according to the Scriptural declaration. As the resurrection must necessarily be from the dead, it is obvious that before John could be made alive in the resurrection, he must fall first as dead, and at the feet of the universal or Grand Man, whom he saw and portrayed in the language of symbolism.

The doctrine of the resurrection of the dead is a fundamental one of the Lord's gospel; but while it is fundamental and important, it is one of which the church is supremely ignorant, and yet the most simple of all the Lord's teachings. "But some one will say, How are the dead raised up? and in what body do they come. O foolish one; what thou sowest is not made alive unless it die; and as to what thou sowest, thou sowest *not that body* which shall be, but the naked grain, it may be of wheat or of some of the other kinds; but God gives to it a body, as he designed, and to each of the seeds its own body." We possess, in the above, the most simple exposition of the law and character of the doctrine of reincarnation, or the resurrection to life.

Abraham projected his life into the generations succeeding him. He could not come again in the *same*



body, but, through the law of reincarnation, he could arise at the end of the Jewish age, with another body to suit the character of his progress through the dispensation, when he arose with the personality of the Son of God. God gave to Abraham a body as he designed, which was the body of the Christ, for the Lord was the reincarnation, the resurrection, of Abraham. Not only was Jesus the Lord the reincarnation of Abraham, but in him were gathered all the past dead who, dying during the Jewish age, looked forward to the manifestation of the Anointed as their Redeemer. It is for this reason it is said: "He gathered the lambs with his arm, and carried them in his bosom."

*But he placed his right hand upon me, saying, Fear not; I am the first and the last.* Rev. i: 18. The right hand is the hand of power. The left hand is the truth; the right hand is good. The right hand involves the power of the law and its application. To place the right hand of God or his angel upon one, is to give him the power to perform the uses of life to the neighbor, through having the principles of obedience incorporated in the character. In the final degree, it is to possess the powers of immortal life in the body. When the mortal shall have put on or become immortal, it is in the power of the right hand of God. This can only be fulfilled when, in the resurrection at the last day (the end of the age), the man stands forth in his immortal form. When God places his right hand upon a man, that man has become one with the Almighty. "None hath immortality but God." It therefore follows that when man reaches the stage of immortal life, it is by virtue of the fact that God is in him, and that the spirit which actuates him is the spirit of God. This does not belong to any not having passed through the processes of regeneration, not having attained the resurrection of the dead; for the final new birth is the resurrection, fulfilled only at the culmination of the age.

*I am the first and the last*, implies that, as to time, he fulfils the end of the old age and begins the new. The Lord Jesus fulfilled in himself the Jewish dispensation. As the involved product of that age, He was the fulness of the dispensation in its least form. He was the last, because he was the all of the age in its involution. He was the first, because twenty-four thousand years before that, the same Eternal One was manifest in a corresponding Son of God, Messiah, and Savior of the world. He was the first also, because he was the seed and beginning of the succeeding age. He was the first and the last also, because, as the central first-fruits of the new genus of men to be unfolded from human life, he was the highest of all, the supreme; and because he was the Eternal God, perpetuator of all being, and producer of all existence. God Almighty had come out from the interiors of anthropological being, and had clothed himself with his own visible

and external human; therefore the Christ, the Son of the living God, was the Lord God in personal manifestation.

The Lord Jesus was the first because, as the visible and tangible Jehovah and the *promised Seed*, he contained the potencies and possibilities of life in all who should be regenerated through him, and as God's offspring should come forth in the resurrection. He was the first, because in him was the begetting power of the Almighty, and through him the Sons of God will be made manifest at the new birth, the resurrection of the dead—the new birth and the resurrection being identical. He was the first, because he was the all in all, the Son of God, in whom was the Father (the begetter) and the Mother (the gestator), the Bride who was in the Bridegroom, and because he, the Son of God, is the Father of the Sons of God to come. He is "the last," because he comes forth in ultimates or last things of life; namely, immortality in the flesh.

*And the living one [living animal]: and I was dead but, lo, I am living for the ainos of the ainos, from the ages to the ages: and I have the keys of death and of hell, hades.* John describes the Lamb (representative animal life of Deity) of God. As the Lamb is significant, in the language of symbolism, of the begetting power of God Almighty, that attribute by which the Lord begets the Sons of God, he describes him as the living animal, the animal life of God which was dead, not merely as dying on the cross at Golgotha, but dying in the race as "the two witnesses who lay dead in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." The Lord himself constituted the two witnesses, for he said: "I am one that bear witness of myself, and the Father that sent me, beareth witness of me." The Logos (the Word), who is the Lord, descended into the race for the purpose of regenerating it. The Lord, after his resurrection, was dissolved through an electro-magnetic combustion. This produced what has been denominated the Holy Ghost or Spirit. This Spirit was the seminal essence of Deity, proceeding from the Lord Jesus. Its communication to the church was the impartation of the Lord's body to the church, and fulfilled his declaration: "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever." The sowing of this Holy Spirit was the sowing of the Word (Logos, from *legein*, to speak, for it was the voice of God), the planting of the Christ in the race (the church); and as it is said: "Thou fool, that which thou sowest is not quickened except it die," so this planted Holy Spirit, which was the Lord, the two witnesses, died in the race, and comes into the resurrection at the end of the age as the Sons of God, the veritable, immortal Sons of the Eternal. He has the keys (knowledge) of death and hell because, having descended into death and hell, he partook of those experiences and knew how to overcome mortality, or death in the body, and rise into immortality and incorruptibility in the body.



## Religion the Great Factor of Progress.

Koreshan Religion is Scientific, the Bond of Unity of the New Order; Success of Koreshan Socialism Through the Religion of Love and Law.

A FEW PEOPLE who read THE FLAMING SWORD because it is presenting to the world the most advanced principles of true socialism, urge us to eliminate the religious part of our propaganda. We wish to say, that no man is compelled to read THE SWORD who is opposed to its religious teachings. We urge further, that religion is an eternal factor in the economy of the universe, and when the world has the right kind of religion and is willing to apply it, there will be no trouble on religious lines.

THE FLAMING SWORD is promulgating the truth about the origin and destiny of the human race; and we contend that the record of the Christ as given to the world in the Bible, is the only thoroughly established confirmation of the doctrine of evolution. Of course, the vagary concerning evolution as presented by the so called scientific evolutionist, does not enter as a factor into the Universology of Koreshanity. Evolution and involution both progress coördinately in the processes of perpetual existence. The mineral, vegetable, animal, and human kingdoms are stages in the progress of development; but these stages of evolution could not obtain, were it not for the fact that the parent universe existed in its entirety, from which the processes of reproduction take their origin. The vegetable kingdom springs from the mineral, (this is true in the ascending degree,) the animal from the vegetable, and the human from the animal. If this be the order of progress in the process of development, would it not be reasonable to suppose that another kingdom might succeed the present kingdom of the mortal humanity?

If we may take the Scriptural record as true, we find that a new genus was infolded from the human race. This was accomplished through the application or influence of a higher law of conception; namely, that of parthenogenesis (virginal propagation). It is affirmed by the Record, that a virgin conceived by a process of overshadowing, as a distinctive process and power, and that she brought forth a new kind of being; that is, the Son of God. There is not even an intimation that this was contrary to law, but rather in fulfil-

ment of a law not known to the human race in general, but nevertheless a law of being, and operative in the production (by involution) of the firstfruits of a new genus or race of men.

The present human race is not worthy the genius of the creative power of the Deity. But if we consider the present mortal development the fourth stage merely, of a process to culminate in the arch-natural humanity, the Sons of God, the offspring of the Godhead, then we might not be ashamed of the creative possibilities of the eternal Father-Motherhood of the final immortal men. The human race produced the Son of God. This was the archetype of a new genus. He differed from the common humanity in that he was biune—two-in-one. In this He involved the principles and form of immortality. He was the immortal. His theocrasis and planting back into the race insure the development, the evolution, of the Sons of God.

As the mineral brought forth the vegetable, and the vegetable brought forth the animal, and the animal brought forth the human, so the human will unfold the higher kingdom, namely, the offspring of the Deity, as the evolutionary power of the mortal humanity. The record of the propagation of the Lord, the Son of God, from the human race, through parthenogenesis, and the further promise that through his powers of regeneration, the Sons of God will appear as the firstfruits of the resurrection, constitute the highest corroborative testimony to the great truth and law of evolution. We are happy not only in possessing the authority to promulgate these great doctrines, but more so; to be endowed with the determination to advance them by iteration and reiteration, until the world shall grow into the conception of these fundamental principles of its being.

The best part of our work is the advocacy of the existence of religion as a potential factor of being; and when all other efforts at reform shall have failed because of a want of religion, we shall be happy to declare our system a success, because it has incorporated the only genuine, the only truly potent power in the establishment of organic life.

God will not effect the resurrection by being outside of man as an extrinsic force, but by being an intrinsic potency of transformation, converting the body of sin to the body of righteousness through the power of the bread and wine, namely, the Lord's flesh and blood transmitted to the world through the theocrasis, which was the conversion of his person to Holy Spirit.

Modern communism is too slow for men like the Hero of Galilee and his chosen followers, murdered by better men than such as grace our pulpits and "courts of justice" today. Clergymen and lawyers rank below the ancient doctors of divinity and doctors of law denounced by Jesus of Nazareth, the Christ of the living God.



# The Religious Bond of the New Social Order.

Social Disintegration Attends the Breaking up of the Church; Koreshanity the Scientific Religion of the Coming Golden Age.

BERTHALDINE, MATRONA.

THOUSANDS OF PEOPLE are being impulsed by the conviction that in some form of socialism, representing industrial coöperation and state control of the commonwealth for its equitable distribution, must be found the solution of our distressing sociological problems. Koreshanity declares what experience demonstrates—that the bond of religious fellowship alone is strong enough to hold people together for any length of time, in the relationships of organized communism.

We use the term organized communism, for without a thoroughly scientific organization for the regulation of coöperative industries and the equitable distribution of their products, the benefits the commonwealth created can not be systematically derived by the individual. We therefore reiterate for the instruction of the public, that a pure and undefiled religion, having power to subdue the carnal will to the mind of God, is the one bond of unity which can ever make social righteousness possible.

The carnal will of every mortal is demonstrably selfish, and commonwealth would be regarded by it as free plunder for its greed. Holy Writ declares the carnal mind to be at enmity with God; fallacy and evil dominate it for the perpetuity of sin and death in the flesh. Its energies are spent in the struggle to survive as long as possible the ills common to mortality, and by it men are kept in the strifes of competition, every man's hand being uplifted against his fellows to slay and live at their expense.

The mind of God, the supreme opponent of the carnal mind, is the renewing and transforming power of the universe. For man's redemption it is said: "Let this mind be in you which was also in Christ Jesus." Why? Because the mind of Jesus was the mind of the Almighty God; and the Lord Jesus was its embodiment or name. His mind, by the energies conferred by the transmutation and absorption of his flesh, was imparted to the primitive church, and in it was demonstrated to be a renewing and transforming power, giving to it an altogether new quality of thought and life, sufficient to produce in embryo a unity of social fellowship revealing the power of its indwelling Deity, to harmonize society by the potency of his love.

The dominance of the bond of unity of the primitive Christian church, the bond or religion being its adoration of the man, Christ Jesus, was sufficient to inspire them to perform all uses to their fellows as expressions of love for Him. They conquered their carnal or selfish wills "in His Name;" to this kind of dominance this present evil world must, by rational scientific processes, be resubjected before a righteous social order can be reestablished.

Aspiration for the possession of the mind of God must be re-awakened in humanity, by that divine potency most supremely needed by the present genera-

tion; namely, the science of it. The Almighty must know himself better than anyone else knows him; and because of this knowledge he can declare the attributes, potencies, and distinctions of personality that relate himself to his projected environment.

Koreshanity is in the world to declare and demonstrate itself to be the genuine science of Deity; and by so doing, to give to the world the new Name of Deity, possessing the mind that was in Christ Jesus, that the energies of this new Name, being absorbed by the divine mind, may be impulsed to baptize the world produced from the angels ascending and descending from the Seed-Man, Jesus, that it may be renewed and bring forth the harvest due—the God kingdom, to reveal a further and more glorious projection of the energies of the mind of God.

What the inspiration of Jesus produced in the spiritual world—a desire to know and do God's will, the divine illumination of science must reproduce and establish in the natural. Men must rally round the flag of a Hero reproducing the life of God in the flesh, from the potent possession of the mind of God, if they would be led forward to the inheritance of the promised land of God's divine kingdom in earth—the only organization that will ever illustrate the principle of scientific socialism, coöperation, and communism.

Social disintegration, which is increasingly apparent, presages the reestablishment of social order. The forces of disintegration—conflicting fallacies misrepresenting every sphere and degree of truth, the bitter antagonisms of capital and labor, unbridled sensual lusts productive of every variety of moral degeneracy—are so appallingly active, that the hearts of multitudes fail with fear when, with intuitive prescience, they apprehend the dire conditions which must result and effect that degree of social disintegration called chaos, lurid with the forces of Godless, lustful anarchy.

The day is at hand when fear and trembling will prostrate millions in the midst of the consequences of the violated laws of God. This condition of social chaos, with its attendant great darkness, is to be made visible by the rising of the Sun of Righteousness, the man standing in the Sun—the divine *lumen* of the mind of God—the true science of his universe being the evolution of himself.

This man of God will lift again, in this wilderness of sin, the one legitimate standard of social order—the law of God as fulfilled by the Lord Jesus Christ. He will invite the following of this world of both Jews and Gentiles of all nations, into the social order of the world to come. By him a grand rallying point will be located and a city built from which the science of God's laws will go forth for ages. With the holy city as the central nucleus of the divine civilization of the new world, the old orders will sink into the chaos of their own creation,



to share in its transformation to the substrata of a divine kingdom, about to descend from the new heavens for the restoration of the hells to the dominion of righteousness.

A new social order to be divine, must have as its head a Divinity of a new and holy Name as its bond of unity; therefore this world of the Christian era is taught to pray: Make thy Name holy, or, "hallowed be thy Name," which is the more familiar translation. Hence we find the God-anointed Leader who ushers in the Aquarian age of scientific civilization, exalting the law of God as his standard of righteousness, giving the world the true science of it, and squaring himself—mortal though he be—to the work of applying it to life by endeavoring first of all to create a primary nucleus of a sphere of social conditions, in which he may overcome all fallacy and evil according to the application of the science he possesses.

Thus will this Leader create for the mind of the God in him, with whom he is in conjunctive coöperation, a holy Name which will be written in the foreheads—in the intellections—of all who follow him. He, the Rider upon the white Horse, is followed by riders upon white horses; that is, those in the enjoyments of the liberties and restraints of commercialequity. Such a Leader of a new social order is the anticipated firstfruits of Divinity implanted in natural humanity. He comes a divinely-authorized social Theocrat, the ordained Founder of social Theocracy in earth, to be of universal dominion.

All worthy ambitions may find full satisfaction in the coöperative industrial orders of the new sphere of divine utilities. Now is the time of pioneer struggle and sacrifice for those who love truth; but this statement is

valid: "If we suffer, we shall also reign with him." It is for the true church of God, enlightened by the science of truth, to fill up the measure of the sufferings of the Christ who endures the cross, despising the shame.

The day of God's small things is not to be despised. Already, the new Leader has chosen a following of co-workers, and a scientifically selected site for the center of the new world's civilization. Already, an organized propaganda heralds a new university system, a new social system, a new ecclesiastical system; and men are slowly awakening to the potency of the science emanating from KORESH, the biologic luminary, the Shepherd from Joseph.

The Voice of God fears not to declare that divine social order is at hand. Culminating forces operate in an accelerating ratio, and Koreshan Science furnishes foundation for the declaration, that the heirs of the benefactions of the divine social order now being instituted, walk the earth today, and will enter into their inheritance by a new and living way and become its Priests and Kings—the progenitors of arts and sciences which realize to the new world the fulfilment of every promise of Deity to humanity, and every magnificent suggestion of the resources of our universal mother Nature, which seem to the mortal mind unlimited and shrouded in mystery.

The splendors of golden ages of past grand cycles have become myths; but the science of KORESH reveals all mysteries, and by it we may know the truth of the statement made in the beginning of the age, to those of God-like aspirations for the divine Kingdom. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

## The Way to the Land of the Living.

A View of the Land of the Dying; What Jesus Thought of Mortal Men; Preparation of the World for the Habitation of the Immortal Gods.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

I had fainted unless I had believed to see the goodness of the Lord in the land of the living.

THE PHYSICAL EARTH is not now the land of the living, but of the dying. Jesus said to all the men of his time: "Ye are dead." "Ye will not come unto me that ye might have life." "In him was life, and the life was the light of men." "I am the way, the truth, and the life." "I am the resurrection and the life: he that liveth and believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me, shall never die."

In Jesus' view, none of the men of his time did live and believe in him, and none were in the land of the living. Paul said: "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." "Beloved, now are we the begotten [Greek *tekna*, not yet born] Sons of God, and it doth not yet appear what we shall be: but we know that when he

shall appear, we shall be like him; for we shall see him as he is."

While men die and go into the grave and decay, they are not in the land of the living. Jesus, the divine seed, was the only one who reached that perfection. As He plainly taught, when that seed was planted in its environment, in the form of Holy Ghost, it would die, as does any other seed in order to its regeneration—reproduction, and the time of that regeneration would be an age, a dispensation. The fish age—the age of prolification, which the word fish signifies—which is now approaching its end, would be the time required for that reproduction.

Whoever imagines, as great multitudes do, that while men are still subject to death they have reached that land of the living, or that death is the gateway to it, is doomed to a rude awakening from his baseless visions. Death and hell go together, in the language of the Bible and in the experiences of men. It is only



promised to the servant that he shall be as his Master; but the theology of the present teaches that he will be preferred before him. While Christ was in the body as a man, he overcame death so that he could say of his life: "No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again." The possession of such power made him an inhabitant of the land of the living. He possessed this power while he was a man among men, and he never uttered a syllable to encourage any man to hope that he could enter this land of the living in any other way, or in any different place. "To him that overcometh will I grant to sit with me in my throne [knowledge, power], even as I also overcame and am set down with my Father in his throne."

In this hell, where weeping and wailing and gnashing of teeth never cease, there will soon come "new heavens and a new earth, wherein dwelleth righteousness;" and all those who have not fainted, but have believed, will see "the goodness of the Lord in the land of the living." Job had an abiding faith that long ages after his then present physical organism had ceased to have any power at all, he should stand upon the earth, of course, as a man, a God-man, in the land of the living. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

The context shows that Job looked for the grand consummation to come in a time of judgment, like the present. The redeemer of any body is the seed of it; but in order to redeem, the seed must die, as Jesus plainly taught; and God's Seed, which is Christ, is no exception to the law. It was of this Jesus was speaking when he said: "Except a corn of wheat fall into the ground and die, it remaineth alone; if it die it bringeth forth much fruit." The seed is a body containing a spirit, hence belongs to both the physical and the spiritual worlds; while the seed remains seed, it is the land of the living.

Every body generates its own spirit, and every spirit produces its own body; an unholy body never produced a Holy Spirit. Every body contains a spirit that is both its creator and its product; and ordinarily, no body generates more than one spirit. This is just as true of bodies made up of many single bodies, (as churches or political parties,) as it is of single bodies—men or women. When the church or party puts forth its energy to further the ends of its being, it generates a spirit (energy); but that is its own spirit, and can be no other. When a person not yet reached by it becomes filled with this spirit, he becomes converted, as the case may be, to the political party or the church, whether Methodist, or Baptist, or Presbyterian, being filled, not with the Spirit of Christ or of God, but of that particular church. Such is the explanation of all the conversions of this time.

When the Holy Ghost was first poured out, it came

not of or out of a church, but from the theocrasis of the God-man. If a Holy Spirit could not come out of an unholy church in the beginning, much less can it now, in these last days of an apostasy, of the coming of which Paul warned the church as arising even in his time, when everything in church and state has become hopelessly corrupt. But the most convincing of all proofs that the convert of today is not a real convert after the pattern of the early Christians, is the fact that he clearly shows that he is actuated by another spirit. Leaving out the long list of the fruits of the Spirit, in which he is lacking, the reception of the real Holy Ghost made all who received it communists—the only condition in which human brotherhood is possible. The record is plain, twice repeated in Acts. Every one who received that spirit immediately went and sold whatsoever possessions he had, and brought the proceeds and laid them at the Apostles' feet, and they had all things common. The convert of today is not born of the Holy Ghost, as he and the church imagine, because he does not do what all of those converts did.

#### The Culmination of the Apostasy.

The clergyman himself is a sign that the apostasy has not yet come to its end. Church history informs us that the clergy were first organized as a body in A. D. 210, and that such organization was an utter perversion of the original constitution of the primitive church, which restored the clerical government of the Jewish church on the ruins of the equal brotherhoods of the early and only real Christians. Every town and hamlet throughout what is called the Christian world has from one to a multitude of these supposed mouth-pieces of God, who speak not one, but a babel of discordant languages, and are actuated not by one Holy Spirit, but by as many warring and unlike spirits as there are men whose business in life is, professedly, to prevail on men to become tabernacles of the Holy Ghost, but who in reality becomes as selfish and devilish as the masses among whom they live.

When the Lord comes to usher in the kingdom of heaven in earth, according to his promise, these are they of whom he said: "Not every one who saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that *doeth the will of my Father* who is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied [preached] in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." All the iniquity—the inequality and injustice of present unrighteous human conditions, dreadful as they are—lies at the door of this clergy class, and must soon be answered for.

The righteous adjustment belongs not to some future, imaginary spiritual world, to which they seek to relegate it, but to this natural world in which the stupendous crime against humanity was perpetrated; and it comes with the inevitable certainty of a harvest of which the seed—God's Seed, Christ, was planted in the beginning of the Christian age, of which Jesus himself said the harvest would come in the end of that age, which is now close at hand. The positive proof that the apostasy has not yet come to an end, is the fact that, although their power is visibly waning, these men still prevail and exercise vast power in the earth. But there cometh new heavens and a new earth, wherein dwelleth righteousness; therefore, let the earth rejoice.



## In the Editorial Perspective.

THE EDITOR.

THE MODERN SCIENTISTS are all at sea, lost in a wilderness of worlds, ignorant of where they are on the stream of time. Three centuries of theory building from basic assumptions have demonstrated the great fact that fallacy is unstable, and that that which passes for science today is uncertain because it cannot be proved to be true. The telescope promised to enable the astronomer to visually penetrate Nature's mysteries; but it has become a veritable kaleidoscope, which the theorist may turn until the desired mental combinations arrange themselves in colors in the tube before him. Modern conceptions are to genuine science, what the mind of the child is to the mental giant able to read the universe. The chemist has not yet discovered the alphabet of Nature—he cannot comprehend a word of its language; the astronomer observes the star, a minute point of light, and imagines it to be quintillions of miles away, when it is almost within reach, but a few hundred miles above the earth; the geologist takes a handful of ashes from fires of yesterday, and calculates the time of the combustion to be millions of years ago. Modern science has accomplished nothing, because it is false; hypotheses have produced nothing—they are but fungus growths on the persistent work of a faithful few in all domains of research, and make but a surface showing. In the great clamor for new ideas, it cannot be said that the modern scientist always rejects the truth—too often he commits a misdemeanor when he accepts a truth, because he steals it from another! How frequently have the readers of THE FLAMING SWORD observed newspaper and magazine announcements of "great discoveries" by scientists, of things contained in Koreshan Literature years ago! The ideas of wireless telegraphy, the X-ray, conservation of force, the substantiality of energy, cellular life, the eternity of the cosmos, the humanity of God, the correlation of matter and energy, immortality in the flesh, and other lines of advanced, scientific thought have been taught by KORESH for over a quarter of a century; but now and then, that which has already been taught becomes the basis of "new discoveries," by scientific gentlemen who have come in contact with Koreshanity—at least with Koreshan thoughts. It may be said that these things are "in the air." But how did they get there? The sun's rays are in the air, but they proceed from the sun. If advanced thought is in the mental atmosphere, it must come from *personality*—from the anthropotic Sun! Recently, the 70th Annual Meeting of the British Association for the Advancement of Science convened to discuss great subjects. Sir Wm. Turner "gave a learned and lengthy address, showing the latest ideas and investigations concerning cellular structure." Prof. Lodge said that "Progress in physics had gone on most rapidly when the Newtonian dynamics were abandoned;" while Prof. Buckerton asserted that "Radiant energy is converted into heat, and this into potential energy." Describing the processes at work in space, he said: "There is a possibility that the entire cosmos is immortal, and the present order but a phase of an eternal rhythm." These three gentlemen have undoubtedly become informed from some source, concerning the chief tenets of Koreshan Science; they may advocate Koreshanity and be up to date; or promulgate these ideas as their own and be behind the times! Koreshanity is thirty years on the road to success, bearing the whole truth for application in every domain of human life and relations.

Koreshans are disciples of the only true school of Science; they are astronomers, physicists, alchemists, biologists, social economists, and so on throughout the category of departments

of mental activity. Koreshanity contains the secrets of all that men have desired to know; and it makes possible all that men have ever aspired to be. Koreshans are disciples of KORESH, who is proclaiming to the world his wonderful System of Universology. It may be asked, does KORESH presume to know more than the scientists? Is he an astronomer, that men should accept his teachings as authoritative? The great wonder of nineteen hundred years ago was the man Jesus; he was wiser than the teachers of his day; he presumed to teach what other men did *not* know; he came to reveal mystery, to declare truth. The man who has the truth today is as positive, as emphatic, as courageous, and as daring as was the man Jesus. KORESH is a scientist, a scientist of recognized authority; he is an astronomer, an astronomer of rank and eminence, whose conclusions are authoritative throughout the entire circle of his influence. However, he is not recognized by teachers of fallacy; he does not belong to their craft; he was not brought up in their lines; he does not run in their ruts. The recognized laborer belongs to the labor-union; but there are skilled workmen who are parties to no conspiracy. But what is a scientist, an astronomer? A scientist is one who *knows*; an astronomer is one who rules or regulates the stars, or one who declares the laws which are operative in the universe. Koreshans are astronomers, if we take only a modern astronomer's definition of the office of the astronomer: "The astronomer, whether in charge of an elaborate observatory filled with costly instruments, or simply a possessor of a good opera glass, or a small portable telescope, is the man who, by patient study of the sky, adds to the sum total of astronomical knowledge. It is possible to be an astronomer if possessed of no optical instruments except a pair of good eyes, but the range of the naked eye is extremely limited. The original investigator, then, is the man to whom we shall pay attention."

Chemistry does not reveal the true constitution of matter, and it fails to show that any relation exists between energy and matter. Chemistry assumes its premise, and all its processes are empirical. We know that chemistry does not reveal the truth concerning the actual nature of matter, because in many cases it cannot distinguish between substances that are organically different. Inorganic calcium and organic calcium are known in chemistry by the same symbol; the one is the lime obtained from burning limestone, and the other is the lime of organic matter, such as the clam-shell, animal bones, etc. Another instance we quote from the scientific department of *The Saturday Evening Post*: "A curious fact is that there are two distinct oxides of mercury, exactly alike in chemical composition, indistinguishable by analysis, and represented by the same chemical symbol. They differ in color, however, one being red, and the other yellow." In the case of the two kinds of calcium, the plant can readily distinguish the difference—the chemist cannot; while in the instance of the mercurial oxides, nature detects the difference in pathological application; the red oxide is for internal application, while the yellow is usually applied externally. The chemical symbol for both oxides is HgO; they are formed by different processes, but the products are "chemically" the same. Thirty years ago, KORESH discovered the fundamental principles of Alchemy, and founded the Cellular Cosmogony. In the digestive tract of the physical cosmos are the seven mercurial discs or planets, which generate the energies which form the planets we see in the sky. Mercury is the universal amalgamator, the only metal that is liquid at ordinary temperature, and the only metal that forms amalgams.



Mercury readily dissolves all of the metal alkalies—gold, silver, zinc, tin, lead, and bismuth; and it has recently been discovered by a scientist, that in the formation of mercurial amalgams electricity and magnetism are generated. Now, how did KORESH know this thirty years ago?

New York and Chicago, the two greatest cities of America, are agitating the question of attacking a few external symptoms of the great disease of sensualism which afflicts their inhabitants. For years the municipal authorities have licensed tobacco shops, saloons, and houses of assignation; and now it is desired that war be waged against the products—vigils must be established over vice, and crusades inaugurated against crime. New York is considering the feasibility of organizing a vigilance committee for the suppression of vice. It is a little case of moral congestion, brought on by too public examples of things which transpire daily in the unhallowed precincts of the modern home. False modesty and hypocrisy call a halt, and demand a revision of the code of morals. The present crusade in New York belongs to the Parkhurst and Comstock order; the clergymen give it impetus and support, and today they advise that a committee of vigilance be organized—that is, a sort of regulated mob, which disregards law for the ostensible purpose of enforcing law. Christian vigilance committees have existed in the past; they prevailed during the times of the Inquisition, and sought out the heretics; they were the cause of the blue laws of the Puritans, and the horrors of Salem. Vigilance committees are variously named: Ku-klux, lynchers, white caps, etc. Perhaps vigilance is the only remedy which the church can suggest; it is radical, and in many cases effective against the innocent; and it makes a showing of church work, no matter who are the victims!

The ordinary mind mistakes the facts of chemistry for the various theories which chemists entertain; that is, it is generally supposed that chemistry is an exact science, comprised wholly of facts, without hypotheses. "The facts of chemistry," says an authoritative text-book on chemistry, "are established by experiment, and are capable of being reproduced. They find a practical application in the arts, which is altogether independent of any explanation which may be made of them. When, however, we attempt to reason upon these facts, we at once begin to form theories." This relation between fact and theory, or rather, the same independence of facts from theories, is the same in astronomy, physics, geology, anatomy, and in all the other branches of modern thought. The facts have always been; modern theories are mere attempted explanations of the facts observed. Modern chemistry, so called, is wholly theoretical. The chemist admits that he is liable to three sources of error: "(1) We may assume that to be a fact which has no existence; or (2) we may sometimes mistake a phenomenon so as to imagine that to be a cause which is only an effect of some unknown cause; or, finally (3), we may become so accustomed to the language of theory as to mistake its definitions for facts." These are the processes by which the scientists hypnotize themselves and the world; the people have come to believe that the theoretical definitions, the groundless hypotheses of modern times, are the facts themselves!

An Adventist journal says this concerning the evidences of the coming of the Christ: "In every relation of life there are evidences of the Lord's coming—in earth, sea, and sky; in nations, church, and society; physically, religiously, and morally; politically, scientifically, and educationally; prophetically, historically, and traditionally, there are evidences of the return of Jesus to the earth again." All of these evidences are within the range of human observation and intellectual compre-

hension; the evidences are in this world, and forecast what will happen here in the sphere of human existence. Every one of the above evidences, when thoroughly analyzed, points not only to the fact that the coming of the Messiah is due, but that the Messiah must come as a Man among men, to lead men. He must be the focal point of all the forces of progress that have operated in the world since the time Jesus projected his life into his disciples. The Messiah to which the evidences unmistakably point must be of the human race, resurrected from the tomb of human mortality. The Adventists are looking for the coming of a prodigy from the sky of the physical heavens; Koreshanity advocates and demonstrates that Jesus went *into humanity* nineteen hundred years ago, as the Seed and Bread of Life; and that he must come again in and from humanity as the product of that Seed sown. The evidences are not merely indicative of the end of the age, but now evince the fact that the *Messiah has come!*

The moral influence of Koreshanity is felt wherever it goes. That which exerts the greatest moral force always meets with the greatest opposition from those whose interests are threatened by a moral revolution. The work of Jesus and his apostles was opposed for this reason, and it follows that Koreshanity encounters the prejudice of so called religious people of the world today. Koreshanity teaches the people that hypocritical masks do not constitute the remedy for the ills of humanity! Koreshanity probes the heart, lays the axe at the root of the tree, and exposes sensualism. KORESH has discovered the secret cause of all disease; but it is too much for some people to tell them that they are diseased because they wantonly and voluntarily dissipate their very life—destroy the vitality necessary to maintain the exercise of normal functions of the human system. Koreshanity touches the *nidus* of all disease, the point of universal desecration; it elevates the mind, and makes the functions of life sacred, and stops the waste of vitality. It is the science of the conservation of life, the science of the processes of overcoming death; it is the Elixir of Life—*al iksir*, the Philosopher's Stone.

"Of all absurd phrases, that of the science of government is the most senseless. There can be no science of so empirical and arbitrary a practice as government," declares an anarchist. Science means nothing more nor less than knowledge. In the above, the writer virtually says there can be no knowledge of government as it obtains in the world today—he may not know anything about it! The fact that the prevailing governments of the world are bad, proves that a *good* government is possible. A genuine human government is a system of human society under natural laws of order, where all planes of its commerce—of thought, life, and products of industry—are regulated, and where such modes and methods are employed as to insure freedom and protection to all. Society is bad enough under the present order of things; but a few years of anarchism and agnosticism, of discontent and disintegration, of revolution and ruin, is to be sandwiched between the present systems of society and the age of law and order—the application of which to human society constitutes the genuine science of the regulation of human affairs—the science of government.

Koreshanity would not be complete if it did not involve astronomy, if it did not embrace religion. Its social system must have vitality—it must have thought and life. Koreshanity is unlike the current cadaverous systems that never breathed from the domain of human vitality. A seed without a vital germ or heart is worthless for planting; no harvest could come from an artificial grain. If Koreshanity teaches one department of science perfectly, it must not leave another depart-



ment of the mind blank ; it must cover the entire field ; it must be so complete as to make complete and perfect man—mentally, morally, and physically. In order to do this, it must enlighten the mind by Science ; it must warm the heart with the magnetism of the divine Battery—with love to bind the man in relations of absolute unity with his fellows ; and it must teach what those relations are. The three great departments of the Koreshan System—the application of which constitutes government—are Science, Religion, and Sociology—these three, and the greatest of these is Religion !

The fact that the modern church is failing, is startling the leaders of many religious sects, and a general discussion as to the cause is going on in the church publications. A prominent clergyman has said : "There has been a lamentable failure on the part of the church to adjust itself to new conditions, new demands, and new duties. The church must adapt its teaching and life to present needs." And again : "The church has taken too little interest in the every day sufferings of humanity, and has lost the sympathy of the great masses of laboring people. Christianity is worth little if it does not bring in a better social condition—a condition in which all men 'shall have a just share in the things of this life.' " The modern church has failed to produce these desirable social conditions ; and it must give place to a greater System that is able to fulfil the laws of divine order in human society and government. The Christian church has had its day ; let it collapse !

Arsenic, a brittle solid of a steel-gray color and metallic luster, has been considered as belonging to the semi metallic division of the so called chemical elements, and it has long been treated by chemists as an element ; but now a scientist claims to have discovered that arsenic is not an element at all, but a compound of phosphorus, probably with oxygen and nitrogen. The *Revue Scientifique* considers that if this conclusion is verified, the discovery will be regarded as one of the greatest scientific events of our epoch. If such a small item as a mere change of opinion regarding the nature of a single element is considered such a great thing in the scientific world, what must be the magnitude and altitude of Koreshan Universology which revolutionizes not only chemistry, but the entire scientific world with all its departments of research and conclusion ?

Modern physicists have been accustomed to look upon energy as a mere mode of motion ; but Dr. Larmor, an English scientist, concludes that material atoms are the carriers of those electrical charges which interact across the ether—atoms are vehicles of transmitted energy. A little while ago argon, helium, neon, crypton, and xenon were "discovered" to be constituent elements of the atmosphere ; but it has been "discovered" that these substances belong to the monatomic order—that is, they have no combining power, and are in the atmosphere as mere cosmic pioneers remnants of nebulous activities when the universe was but a burning vortex. These are examples of the "harmony" that exists in the modern scientific world. There is a theory for every mind which ventures into the field of research without a compass !

15,000 churches of Europe—many of them honored by the presence of royal worshipers—will hold watch-night meetings for the purpose of bidding good bye to the old century and welcoming the new. We suggest that the churches of the various despotic powers spend at least one night in reviewing and recounting the failures and follies, and the crimes and cruelties of Christendom during the past 1300 years. A few minutes intense vibration of elements in the acids of unwelcome recollections, in so great a battery, would shock modern civilization !

The words, "The solution of the problem of life may come from an unexpected quarter," were written by Prof. John Fiske, and evince the fact that modern science has *not* solved the problem. It was solved in the philosophic degree nineteen hundred years ago, and the solution came from a most unexpected quarter ; so it is with the genuine Science of all truth. Koreshanity will shortly surprise and startle the world with its wonders, its scientific miracles, its marvels of creation !

*Zion's Herald* editorially says : "It seems as though God's hand led Dewey to Manila. How else can we account for that most singular expedition from Hongkong ?" There are many singular things taking place in the modern world in which some other hand than God's is pushing things. Let our contemporary account for the singular way in which the vices of modern Christian civilization follow the missionary and the flag !

Dr. Warren, of the Boston University, undertakes to interpret the Homeric cosmology from the basis of the convex earth ; and of course, he combats the idea that the ancients believed in a flat earth. The ancients understood that the earth was a cell, a hollow globe, as per the following description founded on the Epics of Hesiod : "Round the inner concavity is the path of the sun, giving light to the earth below."

The word cyclopædia means the circle of human knowledge ; the circle or compass of the arts and sciences ; mental grasp of the world and its contents. If that which contains the knowledge of the world is called a cyclopædia, it must be true that the world from which the knowledge is derived is limited by a circle or circumference. The universe is comprised of the whole circle of the hollow world.

The English war gods (Lords Roberts and Kitchener) adopt Weyler's military tactics—that of starving reconcentrados—thus copying from the Spanish code of cruelty. England is preparing for a national calamity and catastrophe more sweeping and swifter than the downfall of the Ibernian dynasty !

If materialism and christian science were both true, the universe could have no existence ; for the materialist denies the existence of the spiritual world, while the christian scientist denies the existence of the material world. It is fortunate for humanity that both are wrong !

The Koreshan symbol of righteousness is the plumb-line. The Man with the plumb-line in his hand is upright—and brings the world to judgment !

The Theology of Koreshanity is but the highest department of its Science of Alchemy ; for God is the climax of universal progress.

The world's greatest revolution evidently belongs in the category of great things of the twentieth century.

The great revolution is at hand ; there will soon be a turning-over of a new leaf of the Book of Life.

Genuine refinement reaches from heart to hand, from mind to muscle, from brain to bone !

Anarchy means, "without a head ;" we wonder where the anarchist keeps his brains !

Man ascends to heaven just as frequently as God descends to earth.

People who are intellectually blind have not good eye deas.

Modern economic theories are mere working hypotheses !

The religion of Koreshanity is its Science.



## Editorial Discussions and Miscellany.

THE EDITOR.

### The Stars Surrounding Polaris.

EDITOR FLAMING SWORD:—Take your own diagram—the one showing Chicago as the lowest point—and explain how it is that the region of stars that never set extends right and left, above and below, with the polar star in the center. If, as you state, these stars are situated on the north section of the inner sphere shown on the diagram, the section would present its edge to the observer at Chicago, or approximately so, instead of its full surface.

I accept your correction that the radius of this region covers  $42^\circ$  instead of  $23\frac{1}{2}^\circ$ ; but this makes your task harder, there being even more stars than I claimed on the side of this practically opaque sphere, which is opposite from the observer at Chicago, and which therefore should be invisible. But in fact, we do see all the stars in this region, although according to your diagram we should not. Please explain also, why the polar star appears on the horizon at the equator, while according to your diagram it should appear about  $45^\circ$  above the horizon; and as the observer passes northward, the polar star should descend as the line of one's horizon changes, when in fact the polar star rises.—C. F. H., Chicago, Ill.

The above is a portion of a communication regarding Koreshan Astronomy. The attitude taken by the writer is that we cannot answer his objections, and a note accompanying the letter insinuates that it is doubtful if we attempt to reply at all! It is wonderful how, in a short time, critics can stumble onto "contradictions" in the Koreshan System; they presume to be able to point out discrepancies in Koreshan Science, after only a few hours' search for things they do not understand. It is wonderful also, how fearful we are that the readers of THE FLAMING SWORD become acquainted with such "unanswerable objections!"

The many simple objections urged against Koreshan Astronomy, by laymen and even professional scientists, lead us to the positive conclusion that if the entire world should become suddenly convinced that the earth is a hollow globe, there is not a mind outside of Koreshanity that would be able to explain a single phenomenon from the basis of the cell! No true theory has ever been founded on mere schemes of explanation of phenomena. The world as *it is* constitutes a better foundation for a system of science, than pictures of the sun and stars in the eye of a would-be scientist!

The usual plan is to assume that light

is propagated in straight lines; and of course, everything else is made to *bend* to this idea; hence the earth curves convexly in the mind of the astronomer, and the apparent place of the sun is taken for its real place. Destroy this conception of the propagation of light, and there is nothing left for modern astronomy to stand upon! Our methods are quite different from those employed in the old school. We should never allow a hypothetical straight ray to become the straight-edge with which to survey the universe. The objection is made to our Geodetic work, that we could not know that the straight-edges were straight. We knew, because they were within the range of actual test. The astronomer's ray of light is *intangible* and beyond direct test, but he nevertheless makes everything conform to his idea that it is perfectly straight! We consider that it is better to test that which is tangible and to scientifically make the rays conform, than to make the material shell of the earth turn about to suit an opinion regarding rays of light!

If we had not frequently discussed this subject in the past, we might take it up at length now. There are factors of geolinear and perspective foreshortening involved, which the casual reader of our literature so utterly fails to comprehend, that it would be but a waste of time and space to enter upon the subject without a discussion of the subjects of optics and physics; and in the present case, it would be like discussing the intricate problems of integral and differential calculus with one just learning the multiplication table! If the objector had thought but a moment, however, concerning sunrise and sunset in the Koreshan world, his problem concerning Polaris and the circle of perpetual apparition would perhaps be less puzzling to him. If we, like he has done, should endeavor to explain phenomena from the usual basis of the supposed rectilinear propagation of light, we should be merely endeavoring to make one part of the Copernican system fit the Koreshan. We are not foolish enough to commit such a breach in our chain of logic.

Turn the last page of THE FLAMING SWORD with the top to the right; imagine an observer standing directly beneath the moon at "Third Quarter," in the central diagram. Let the visual ray follow the curve of the solar ray, and the sun will be seen on a level with the eye; it is rising then. If it were Polaris being

viewed from the equator, it would appear on the horizon for the same reason, and would rise one degree for every degree of latitude covered in progress toward the north. Take the same visual curve to  $42^\circ$  north latitude, and it will extend  $42^\circ$  beyond the North Star, and the entire surface of  $42^\circ$  radius will be embraced in the field of the circle of perpetual apparition; and none of the stars will appear to be "on the edge of things," because the limit of vision on the star sphere is at the horizon, for the reason that the space between the heavens and the earth at the distant point of rising and setting of sun or star, is vanished by perspective.

### From Resurrection to Pentecost.

EDITOR FLAMING SWORD:—Where was Jesus during the forty days from his resurrection to his ascension; and where was he during the ten days from his ascension to the time when the Holy Spirit was given?—Mrs. M. L. N., Springfield, Mass.

The Gospels record a number of instances of Jesus' appearance to and communication with his disciples during the forty days elapsing between his resurrection and ascension. It is obvious that when He said he was flesh and bones and not spirit, he was in the natural world; and of course, we are able to locate him during these times of tangibility. It would seem as though His own disciples should be the ones with whom he should associate continually until his ascension; for why should he wander around amongst people who did not accept him as the Messiah? The question is, Where was He during these forty days, when he was not tangibly present with his disciples?

Let us note that a great change took place in the Messiah through his experience in death; he overcame, and attained to the arch-natural degree of the divine character—he became absolutely perfect. He reached the transition state of *devachan*, by way of preparation for his absorption. He was with his disciples from the time he came forth from the tomb of Joseph; he could go into the spiritual world at will, and he could re-materialize in the presence of his disciples, even when the doors were closed, because *he was in them*. Through the spiritual world He could project his astral body, the whole of himself, and appear wherever his disciples were.

But He had not yet experienced theocrasis; he was as yet individual—spirit, soul, and body. The theocrasis was the dissolving fire which scattered the en-



tities He contained; he then became broken up, and could materialize no more—he could only appear in the spirit as he did to Stephen, Paul, John, and others. During the ten days from ascension to Pentecost, Jesus was in the interiors of Peter, James, and John; the Pentecostal baptism was from these personalities—the Holy Spirit descended from the heavens which these three apostles contained; thence in its primitive purity, to the entire church of the first century.

\* \* \*

### Koreshanity Reviewed

An Agnostic's Opinion of Koresh; Prediction of Success; Admits the Power of the Koreshan Leader.

As announced in last week's issue, the Society of Anthropology of this city again gave hearing to KORESH—DR. CYRUS R. TEED—at its afternoon meeting, Sunday Nov. 25; subject "Evolution of the Soul." As at the former hearing, DR. TEED took up the forty-five minutes of his opening address mainly in an effort to show that the "inside theory" of the earth, the cellular cosmogony, is supported by the observed facts of nature, and that hence the present popular Copernican cosmogony is false. Our limited space will permit only very brief reference to this meeting, which was better attended than usual. DR. TEED is a fluent speaker; possesses a ready wit; seems never at a loss for words; and when the ordinary English vocabulary fails him does not hesitate to coin a word to suit his purpose.

Having given careful attention to four addresses by the founder of the cult that is to take the place of Christianity—which DR. TEED says is as rotten as the old seed potato in the hill when the new crop is gathered—my conclusion is that he is a man well fitted for the business of founding a new religious sect. His self-confidence, self-conceit or self-assertion is simply enormous. Never before have I met a man who made such pretensions to the possession of all knowledge, or who has succeeded in convincing so many people that his claims to omniscience are well founded.

Admits that Koreshanity Will Succeed.

My impressions now are that DR. TEED's present following will continue to grow until as a sect it will rival that of John Alexander Dowie, the Booths or that of Joseph Smith, the Mormon prophet. So long as people are born on the low plane of mentality now so prevalent there will arise new leaders and new religious sects. It is the old story of demand and supply.

The discussion that followed the opening address was animated and interesting. A noteworthy feature was a parody on the Koreshan philosophy or science so called, by Jonathan Mayo Crane, which will

appear next week. In his reply DR. TEED said: "When men are beaten in argument they invariably resort to ridicule," utterly ignoring the fact or unconscious of the fact that a large part, and the most effective part of his own argument had been an attempt to show the ridiculousness of modern physical science. Those only who have read DR. TEED's book, CELLULAR COSMOGONY, can fully appreciate Mr. Crane's parody.

For this time I close by quoting the last paragraph of a leading article in last week's FLAMING SWORD, the official organ of Koreshanity, headed "Manifestation of Deity in Personality," by "Berthaldine, Matrona," showing the attitude of Koreshans toward their Prophet:

"Koreshans should be animated by the deepest reverence for him whom they regard as the Ripener and Reaper of the fruit of the Tree of Life, because he gives to the world the science of the truth, the Light of the world to come, which

### Scientific Lectures by Koresh.

The Founder of Koreshanity is delivering an interesting series of scientific Lectures Thursday evenings, 8 P. M., at Koreshan Hall, 316 West Sixty-third street, Chicago. Much interest is manifested at these Lectures. A short time is devoted each evening to answering questions.

The regular services of the Koreshan Ecclesia are now held every Sunday, 3 P. M., at same Hall. Interested friends of Koreshanity in Chicago and vicinity are invited to avail themselves of these opportunities to hear the Founder of the System.

quickens the earth to newness of life—the love of God."

So long as men, and especially women, continue in the abject state of mind indicated by these lines, there can be little rational ground of hope for real human liberty and progress, whether we live on the inside or the outside of the earth.

The enslavement of the race through the religious subordination of woman to man, such as Koreshanity inculcates, will probably be the subject of an article in next issue of *Lucifer*.—M. H., Editor *Lucifer*, Chicago, Ill.

\* \* \*

### THE CHRIST OF MODERN TIMES.

I have come and the world shall be shaken  
Like a reed at the touch of my rod,  
And the kingdoms of time shall awaken  
To the voice of the summons of God;  
No more through the din of ages  
Shall warnings and chidings divine,  
From the lips of my prophets and sages,  
Be tramp'd like pearls before swine.

Ye have stolen my land and my cattle,  
Ye have kept back from labor its meed;  
Ye have challenged the outcasts to battle,  
When they plead at your feet in their need;  
And when clamors of hunger grew louder  
And the multitudes prayed to be fed,  
Ye have answered with prisons or powder  
The cries of your brothers for bread.

I turn from your altars and churches,  
And the mockings of steeples and domes,  
To join the long weary marches  
Of the ones ye have robbed of their homes;  
I share in the sorrow and crosses  
Of the naked, the hungry, and cold;  
And dearer to me are their losses  
Than your gains and your idols of gold.

I will wither the might of the spoiler,  
I will laugh at your dungeons and locks;  
The tyrant shall yield to the toiler,  
And your judges eat grass like an ox;  
For the prayers of the poor have ascended  
To be written in lightnings on high,  
And the wails of your captives have blended  
With the bolts that must leap from the sky.

The thrones of your kings shall be shattered,  
And the prisoners and serfs shall go free;  
I will harvest from seeds I have scattered  
On the borders of blue Galilee;  
For I come not alone and a stranger—  
Lo! my reapers will sing through the night;  
'Till the star that stood over the manger  
Shall cover the world with its light.  
—James G. Clark, in the *Arena*.

\* \* \*

### The World's News.

Nov. 28.—Senator Cushman K. Davis dies at his home at St. Paul, of blood-poisoning and nephritis.—Dowie's lace-making scheme excites interest among Chicago merchants.—Home rule for Cuba said to be under consideration at Washington.—Reports current that Russia desires to absorb Norway and Sweden.—China pays indemnity to France for missions destroyed at Swatow.—Cyclone damages crops in Hawaii.—10,000 news-boys eat Thanksgiving dinner at Woolf's clothing store, Chicago.—Nov. 29.—Thanksgiving Day.—Typhoon sweeps western Pacific; destroys thousands of houses and kills many natives of Guam; sinks U. S. warship Yosemite, and drowns five of crew.—Crocker's vice crusade said to be inspired by spirit of revenge on New York democrats!—Colombian rebels active.—Nov. 30.—British forces at Dewetsdorp meet with disaster; 100 killed and wounded, and garrison of 400 surrenders to burghers.—Chicago boy killed in football game.—100 men and boys fall into glass furnace at San Francisco, while watching football game; 13 roasted alive,



and 15 others receive fatal burns.—Raw food society has a novel Thanksgiving feast in Chicago.—**Dec. 1.**—American missionaries in China write U. S. State department, insisting upon the burning of cities and killing of Chinese officials to avenge death of missionaries; cry for blood is in keeping with spirit of Christendom!—Kitchener given supreme command in South Africa.—Oscar Wilde dies in Latin quarter of Paris.—Transcontinental railroad officials forming a lobby to oppose Nicaragua canal bill.—**Dec. 2.**—Grand jury censures Chicago city government for allowing all-night saloons, gambling dens, and other institutions of vice.—Kruger goes to Cologne.—British report that Gen. Dewet is surrounded by English forces.—1,200 Filipino bolomen surrender to Americans.—Sultan agrees to pay \$100,000 indemnity to U. S.—**Dec. 3.**—Massacre of missionaries and Christian orphans reported at Shanghai.—Congress convenes at Washington; hears President's message.—Smallpox in New York.—Kaiser refuses to see Kruger.—500 cases of smallpox reported at Winona, Minn.—Salvation army begins big crusade in London.—Heavy fighting reported in Colombia.—**Dec. 4.**—Agreement reached that the Castellanes will receive \$250,000 annually.—Big boiler explosion at Northwestern railway power house, Chicago; 6 killed, and many injured.—15,000 persons attend Chicago live stock show.—President approves army of 60,000 for the Philippines.—2,200 Filipinos at Santa Maria take oath of allegiance to U. S.—British parliament opens.—Cecil Rhodes undertakes to pacify the Boers.

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### The Flaming Sword's Exchanges.

**American Monthly Review of Reviews.**—In the December number the Editor discusses several important questions of the hour, including the new army bill; reapportionment of the South; the Isthmian Canal, and other matters that will engage the attention of Congress; results of the census of 1900; national election; the Cuban constitutional convention, etc. He also contributes, A Hundred Years of the District of Columbia, apropos of the centenary of the national capital. An interesting chronological sketch of President McKinley is contributed by another member of the editorial staff. Interesting also is Mr. Walter Wellman's article on the Cuban situation. Other noted writers who make the December *Review of Reviews* interesting and profitable are, Jacob A. Riis; Mr. Charles Johnston; Mr. Ernest Knauff; and Talbott Williams. History in caricature is contained in the cartoons, while the quoted articles and reviews give a general scope of the field of social and political thought and progress. 25 cents per copy. 13 Astor Place, New York City.

**The Cosmopolitan.**—A beautiful thing in the December number is the Centen-

nial of the National Capital, by F. W. Fitzpatrick; the article is finely illustrated by several full-page photographs—a number taken from the top of Washington monument. Another fine thing is Life and Art in Warsaw, by Louis E. Van Norman; and still another, Some Examples of Spanish Wood-Carving, by Epiphanius Wilson, illustrated by fine photographs from the actual work of art. Beauty, by Harry Thurston Peck, is adorned by a number of beautiful faces; while every one will enjoy The Country Fair. The short stories are excellent, and the contributed article, The Pekin Legations, by Sir Robert Hart, is very interesting. 10 cents per copy. At news-stands, or from Irvington, N. Y.

**Frank Leslie's Popular Monthly.**—Seven short stories, besides the serial, Hazard of Hearts, constitute the special feature of the December *Frank Leslie's*; the specially good ones being The Black Prince and the Little Captain, and the Man of Wrath. The Food Killers, by Arthur Henry, is an illustrated chapter in Natural History, in which some thrilling experiences are narrated. Life-Saving on the Great Lakes, by William Davenport Hulbert is interesting, as is also Twenty Years of Empire Building in Africa; and Jerusalem in 1900, by Cleveland Moffett, is richly and copiously illustrated. Price 10 cents per copy. Frank Leslie Publishing House, 141-147 Fifth ave., New York City.

**Mind.**—We have taken considerable interest in reading Johannes Hrolf Wisby's Chinese as a Universal Language, in the December number of *Mind*; also Wordless Thoughts and Thoughtless Words, by Alwyn M. Thurber. Other interesting articles in this issue are: The Law of Luck; Three Planes of Development; The Tendency to Good; The Metaphysics of Character, and Our Thought World; besides the editorial departments. 20 cents per copy. Alliance Pub. Co., Life Building, New York City.

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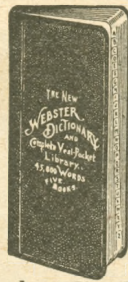
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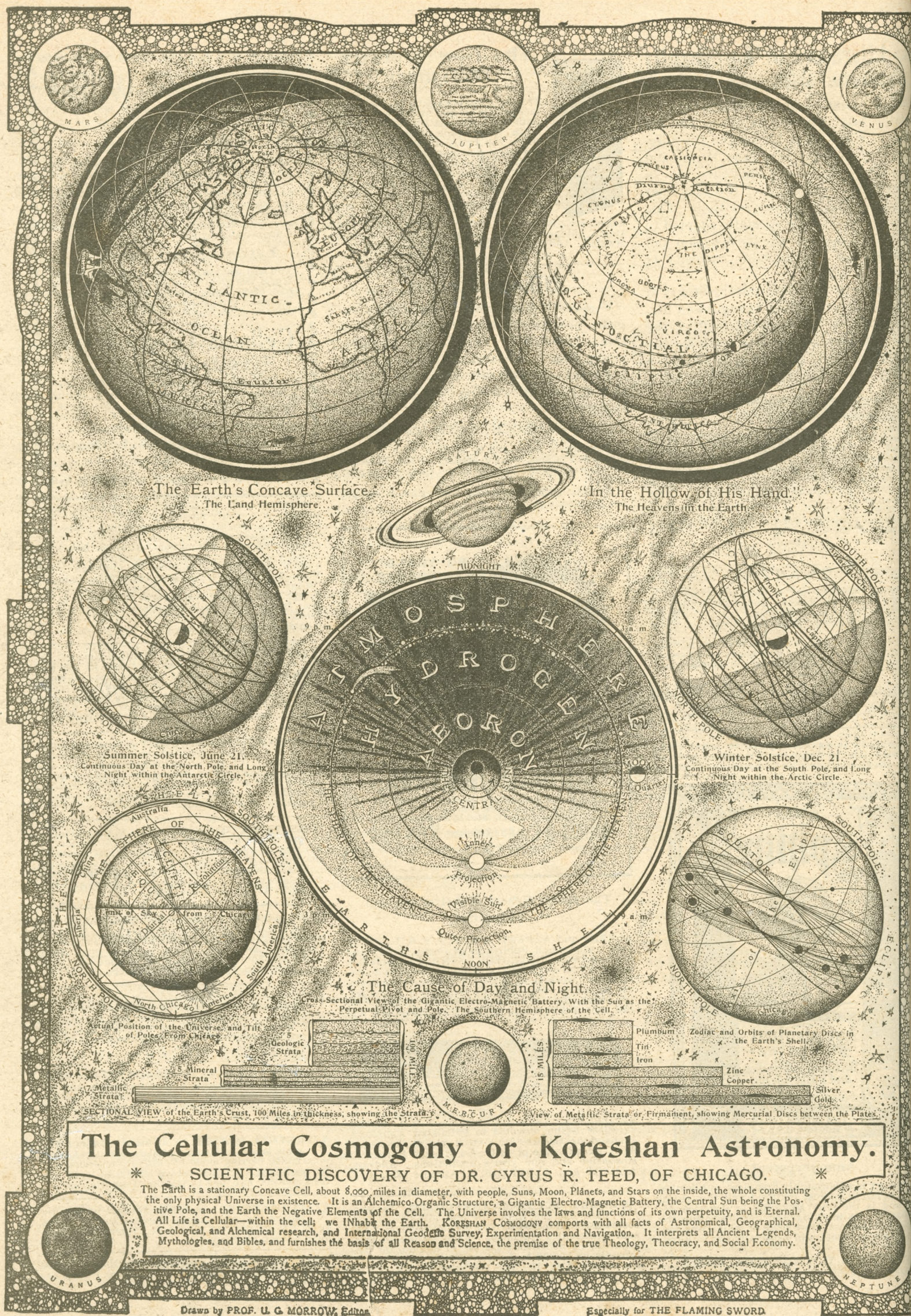
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